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OFFICIAL STATEMENTS AND STATISTICS

VOLUME V
No. 2

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CULTURAL RELATIONS BETWEEN
JAPAN AND CHINA
(*Third Division, Board of Information*)

TIGHTENING EXCHANGE CONTROL
(*Foreign Exchange Bureau, Department af Finance*)

DOCUMENTS CONCERNING JAPAN-
CHINA COLLABORATION

FROM JAPANESE POINTS OF VIEW

August, 1941

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The TOKYO GAZETTE is published monthly by the Tokyo Gazette Publishing House under the supervision of the Board of Information. Its purpose is primarily to supply information concerning the nature of problems being confronted today by the Japanese nation as a whole, and of the governmental steps being taken to solve these problems.

The material in the TOKYO GAZETTE is selected mainly from the *Weekly Report*, edited by the same Board. The accuracy and comprehensiveness of data presented in the *Report* are fully established. For the benefit of students of Japanese affairs, the TOKYO GAZETTE is endeavouring to maintain these qualities in the hope that its publication will eliminate unfortunate misunderstandings and thus contribute to world peace and international goodwill.

Printed in Japan

CULTURAL RELATIONS BETWEEN JAPAN AND CHINA

1861–1941

THIRD DIVISION, BOARD OF INFORMATION

I

IT was not earlier than 285 A. D., as authentic records show, that Chinese culture began to influence Japanese life. From that time, however, the influx of Chinese culture indirectly through Korea and directly from China, the sending of Japanese courtiers, students and Buddhist priests to China and the visits of Chinese to Japan continued well into the 17th century in spite of the Age of Civil Wars in this country. In 1636 the Tokugawa Shogunate issued a decree closing the country to foreign intercourse, thereby prohibiting the Japanese from crossing over to China. Nonetheless, political refugees continued to arrive in this country from China, the most notable of them being Chu Shun-shuei, a learned Confucian scholar. Furthermore, the study of Confucianism was greatly encouraged during the Shogunate period and Chinese culture made further inroads into the civilization of this country, although the people here took but little interest in the actualities of the Middle Kingdom of those days.

Then the Nanking Treaty of 1842, which ended the Opium War, came as a great surprise to Japan and awakened a serious interest in contemporary China among the Japanese observers, which fact was borne out by the publication in Japan of various studies and comments on current problems of the neighbouring Kingdom.

After 215 years of seclusion from the rest of the world, Japan was reopened to foreign intercourse by the Treaty of Kanagawa, which was concluded in 1854. Eight years later, in 1862, the Shogunate vessel, "Titose Maru," made the first voyage in 223 years of a Japanese boat across the East China Sea to Shanghai. From that memorable event dates the relations between modern Japan and China.

In 1866, Ginko Kishida, a noted Japanese journalist of the late nineteenth century, visited Shanghai to print the Japanese-English Dictionary which he had compiled in collaboration with Dr. James Curtis Hepburn, an American physician and linguist. While in Shanghai Mr. Kishida made friends with many prominent Chinese and later opened a branch office in that port city for the Rakuzen-do, to sell an eye-lotion named Seikisui and other Japanese goods and books, thus newly providing a foothold for the economic expansion of the Japanese on the Chinese continent. During those days, some Japanese painters and dealers in ceramic wares also visited Shanghai, but their number was extremely limited.

Then came the Restoration of 1868, after which the Japanese people began to seek knowledge widely from the entire world and to expand their activities extensively abroad. In 1870, the Japanese Government sent Lord Yanagiwara to China to propose the conclusion of a commercial treaty with that country. This effort, however, did not bear fruit until sometime later on account of the conservative attitude of the Chinese. The sending of a similar mission was repeated several times, and Japan and China opened diplomatic relations on an equal footing in 1873, when ratifications were exchanged between the two countries for the commercial treaty. In the following year Japan sent Lord Yanagiwara to Peking as her first Minister to China, but China was very slow in reciprocating this diplomatic procedure. Meanwhile, what is known as the Formosa (now called Taiwan) Affair and the dispute concerning the sovereignty of the Loochoo Islands occurred, and finding it impossible to procrastinate further, the Chinese Government appointed Hê Ju-chang as its first Minister to Japan in 1876, but the latter did not arrive in Tokyo to present his credentials to the Emperor Meizi until the latter part of December, 1877, the delay of his arrival at his post having been caused by the occurrence of the Saigo Rebellion, which is better known among the Japanese as the Sei-nan-no Eki, or the Southwestern War.

Among the members of Hê Ju-chang's suite were Chang Ssu-kuei, who had written a preface to the *Wang Kuo Kung Fa*, or International Law, translated into Chinese by W. P. P. Martin, and Huang Tsun-hsien, who will be mentioned again later in these pages. These Chinese associated intimately with many Japanese scholars of the Chinese classics.

Prior to this, communications between Japan and China had depended largely on the service of the American Pacific Steamship Company operating semi-monthly sailings between San Francisco and China ports via Yokohama since 1869. The Japanese called these steamers *Hikyakusen*, meaning fast-legged or express boats. In 1875 a Japanese concern named the Mitsubishi Steamship Company started a regular line between Yokohama and Shanghai, and after bitter competition between the two services for lower rates, the American company finally decided to withdraw and sold the entire fleet of four boats and local branch offices belonging to its Far Eastern Line to the Mitsubishi Steamship Company. Soon afterward, the P. and O. Steamship Company of Britain opened a regular service between Shanghai and Yokohama in competition with the Mitsubishi Steamship Company and the latter had to make considerable sacrifices before succeeding in compelling the British rival to withdraw. Thus, the regular steamship service between Japan and China across the East China Sea finally came under the complete control of Japan. After this, Chinese citizens arriving in Japan continued to increase in number, while the Japanese also began to engage in various activities in China in increasing numbers.

Associations Between Japanese and Chinese Scholars

The natural sequence to the opening of diplomatic relations between Japan and China, followed by the exchange of Ministers between the two nations, and also to the inauguration of a regular steamship service between the two countries opening up a busy sea route of passenger traffic for the Japanese and Chinese, was the rapid growth of friendly relations between the peoples of the Island Empire and the Middle Kingdom. Thus, the number of Japanese going over to China to visit various historic and scenic places, engage in imports and exports, or reside in that country rapidly increased and as early as in 1877, the Mitsui Bussan Kaisha opened its branch office in Shanghai. Then the Sino-French War of 1884 greatly stimulated the intellectuals in Japan, and not a few prominent Japanese made trips of inspection to China both during and after the war. Among such Japanese tourists in China was Senjin Oka, a savant in the Chinese classics, who toured both North and South China for about one year discussing with prominent Chinese the

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necessity for a renaissance movement in East Asia. It was in 1884 that the Tung Yang Hsüeh Kuan, the first school for Japanese students of Chinese affairs, was opened in Shanghai. In 1890, the Institute for Research in Japanese-Chinese Trade, which was an institution of more elaborate organization than the school just mentioned, was established in the same port city.

What, then, of the Chinese coming to Japan? The Chinese community in Japan during those days mainly consisted of the staff of the Chinese Legation and those on official trips of inspection. Besides those already mentioned, the legation staff included Li Shu-chang and Yang Shou-ching, while among those coming to this country in private capacities were Wang Tao, who had assisted James Legge in translating the Chinese Classics into English, Wang Chin-chun who was well known for his book of travel in Russia, and Fu Yun-lung, who had travelled widely in Europe and America as manager of the Peiyang Machinery Company. As these visitors were also men of letters well versed in the Chinese classics, they were warmly welcomed in learned and literary circles in Japan. For instance, Wang Tao, who visited Japan on an invitation from Seisai Shigeno, Keiu Nakamura and other Japanese savants, was kept busy in discussions with his learned hosts almost every day during his sojourn of some 100 days in Tokyo.

In those days not a few Japanese scholars of the Chinese classics seemed to derive great pleasure from associating with prominent men from China, apparently looking up to the latter as sources of literary inspiration and refinement. In fact, many Japanese and Chinese men of letters often met in parties, drinking and composing poems at exclusive restaurants.

Ample evidence of such literary associations between Japanese and Chinese is found in books containing poems and essays penned on those occasions. It was also a common practice for Japanese poets to get prominent Chinese to write calligraphs and prefaces for their books of poems and for Chinese poets to ask for similar favours from their Japanese friends.

The Chinese visitors to Japan in those days invariably started studying things Japanese while associating with Japanese scholars. Among these Chinese the most famous was Huang Tsun-hsien, mentioned above. His first poetical publication in Japan was the *Ji Pêng Psa Shih Shih*, or Japanese Poetic Miscellany, which contained

154 poems expressing his poetic impressions of things Japanese and accompanied by detailed notes. After several years of further literary labours, he published an exhaustive work on Japan in 14 volumes, entitled *Ji Pêng Kuo Chih*.[1] Fu Yun-lung, too, published the *Ji Pêng Tu Chien*, a voluminous book of pictorial records of Japan, after his return to China. Consisting of 15 volumes, this book contained a map of each of the 47 prefectures of Japan as well as reproductions of contact-prints of ancient epitaphs found in all parts of Japan.

Many Chinese visitors to Japan also published their "diaries in Japan" or "travels in Japan." Books of these kinds published between 1876 and 1894 number some 40, the contents of which are extremely interesting inasmuch as they are illustrative of things Japanese prevailing in those days in striking contrast to those in modern Japan, although these books are not altogether free from misrepresentations in details.

The travel books written by Chinese during the period under review invariably have something common to all with regard to what the authors thought of Japan, especially in that they all disapproved of the westernization of Japan. In contemporary China, an opinion prevailed to the effect that they could adopt without much disgrace such modern weapons as artillery and warships but that they had nothing to learn from the West in the cultural sciences. In other words, the Chinese trend of thought in those days favoured "essentially depending upon Chinese learning while adopting western sciences for practical purposes only." They were opposed to the use of the telegraph, the telephone and railways simply becasue Confucius had had no knowledge of them. Therefore, the Chinese writing of their travels in Japan were agreed in regretting the Japanese use of the solar calendar and wearing western clothes.

Chinese Students in Japan

In 1894 Japan went to war with China over a dispute about Korea (now known as Chosen). Until then China, or no nation in the West for that matter, had ever thought that Japan could beat her. The war, however, ended in an easy victory for Japan. Little wonder that the Chinese began to think about what had made it possible

[1] *Ji Pêng Kuo Chih* is a historical and geographical survey of Japan containing detailed descriptions of all phases of Japanese life.

for Japan to win the war. And they found out that Japan had won not simply because her army was strong, but also because Japan had, at the back of her army, constitutional government and universal education.

After peace was restored, therefore, China sent 13 students to Japan to study on Government scholarships in 1896. This was the first time that Chinese students came to Japan to study after centuries of Japan's scholastic apprenticeship to China. This started an increasingly large influx into Japan of Chinese students including those studying at their own expense as well as those depending on government or provincial scholarships. The Chinese students in Japan numbered some 300 in 1901, between 400 and 500 in 1902, some 3,000 in the early part of 1905 and approximately 8,000 at the end of the same year, the peak being reached in 1906 with about 10,000. In the history of the world, is there any country which has ever sent so many students to any single country for study during so brief a period? Among the Chinese students numbering as many as 10,000 who were found studying in Japan in 1906, there were a number of young women who had thitherto seldom been seen in public. These Chinese students in Japan also ranged widely in age, the oldest member being 60 and the youngest in his early teens.

Partly responsible for such a rapid increase in the influx of Chinese students was Japan's victory over Russia in the war of 1904–5, which apparently awakened the desire to study in Japan among the younger generation in China. This trend was also accentuated by the abolition in that country of the old civil service examination system, followed by the adoption of a new system according to which candidates are examined in modern sciences. Of these Chinese students, some graduated from universities before returning to China, but many were contented with secondary education. With these waves of Chinese students coming to study in Japan, more and more prominent Chinese began to make trips of inspection to Japan year after year, their number being the largest in 1906, the peak year for the number of Chinese students in Japan. Indeed, as many as 32 different books of travel were published by Chinese authors who vistited Japan during the same year.

Japanese Teachers in China.

While Japan was still waging a fierce war with Russia in Manchuria, every boat sailing from Shanghai for Japan was crowded to capacity by Chinese passengers, many of whom had had to wait in Shanghai for several weeks before getting their reservations aboard steamers after travelling all the way to the sea port from their home towns in the interior.

The steamers bound for China from Japan also carried large numbers of Japanese. Many of them were teachers going over to the continent to teach in Chinese schools at the invitation of the central and local authorities of China. Why was China so eager to get teachers from Japan? The answer is not far to seek, for since the Sino-Japanese War, and especially after the Boxer Uprising, China thought it of the utmost importance to reform her educational systems. Accordingly, a university named the Tah Hsüeh Tang was opened in Peking, while normal and middle schools were built in all parts of the country. Thus, school buidlings were ready and students were enrolled, but finding it hard to get a sufficient number of teachers for them, the authorities concerned saw fit to ask Japan to send the required number. In fact, many of the Chinese visitors to Japan on trips of inspection were also charged with the task of engaging teachers for the schools in their respective provinces.

The teachers thus engaged to teach in China were known as *Ji Pêng Chiao Hsi*, who found their way into Peking, Nanking, Paoting, Tientsin, Foochow, Changsha, Sian, Chengtu, Chungking, Canton and other cities, some of them even going to such out-of-the-way places as Kweiyang, Yunnanfu, and Halachin, which is situated in Mongolia. These Japanese teachers in China numbered between five and six hundred, literally marking a distinct period of "education by *Ji Pêng Chiao Hsi*" in the history of China. Later, when the Ch'ing dynasty was about to collapse, many of the Japanese teachers returned to Japan, partly because "returned students" from Japan were found to be able to take their places in many localities and partly because the popular unrest caused by the War of the Revolution made it impossible for some of the Japanese teachers to carry on teaching undisturbed. Still, there were quite a few Japanese teachers remaining in China during the early years of the new Chinese Republic.

Cooperation between Japanese and Chinese Publishers

It was the Christian missionaries that introduced into China

modern printing methods using removable type, the conclusion of the Nanking Treaty having been followed by an influx of missionaries into the interior of China. These Christian workers from the West not only built churches and chapels but also opened schools and hospitals in many places, some of them even going so far as to organize printing shops to facilitate their missionary work. The first of such mission schools was the Anglo-Chinese College opened in Hongkong, while the Mei Hua Shu Kuan, meaning the American-Chinese Press, which was inaugurated in Shanghai, had the distinction of being among the first modern printing shops in China.

Until sometime after the Restoration of 1868, Japan knew little of the modern printing industry, and therefore, not a few publishers in Japan had their books printed at the Mei Hua Shu Kuan in Shanghai during the early years of Meizi. Strenuous research in the art of printing, however, was pushed in Japan, and in 1876, a small printing press of Japanese make was exhibited at the Philadelphia Exposition which was held in commemoration of the centenary of American independence. A Chinese visitor, Li Kuei by name, writes of this exhibit in his *Record of a Round-the-world Tour*: "Its printing types are founded very cleverly. The entire equipment has been made by Japanese in imitation of a western model and it is much better than the original."

Meanwhile, the Christian missionaries in China organized under their joint management an institution named the I Chih Shu Hui, where they printed religious books and tracts as well as books of general interest such as *An Introduction to Western Learning*. The books of the latter type published by this organization numbered 42 consisting of some 80 volumes in all. In 1887, what was destined to win widespread fame as the Huang Hsüeh Hui, or the Society for the Diffusion of Christian and General Knowledge as it was called in English, was established. On the editorial staff of this institution were Ernst Faber, Timothy Richard, William Muirhead, Young J. Allen and others, and among the numerous publications turned out by them during the subsequent years were such well-read books as the Chinese translation of Mackenzie's *History of the Nineteenth Century*, more than a million copies of this Chinese edition being reputed to have been sold.

The Huang Hsüeh Hui may be said to have owed much of its prosperity to the Sino-Japanese War, up to which period the Chinese

reading public were even inclined to frown upon its publications instead of showing any appreciable interest in them. After the humiliation they underwent in the Sino-Japanese War, the Chinese intellectuals came to feel a serious interest in Western learning and the Huang Hsüeh Hui became more and more active in turning out its publications. It was at about this juncture that the Chinese translation of Mackenzie's *History of the Nineteenth Century* was received with a great enthusiasm by the Chinese reading public.

So intent were the Chinese upon acquiring "Hsin Hsüh," or new learning, that instead of contenting themselves with the books prepared by the Westerners for them, they looked to Japan for a further supply of similar publications. In those days, however, the Chinese students in Japan were still busy learning and not yet able to translate Japanese books into Chinese. Therefore, some of the books written in Chinese by Japanese authors for the Japanese reading public were reprinted for the Chinese readers to meet their urgent need for new sources of knowledge. Among such Chinese books written by Japanese authors were the *Wang Kuo Shih Chi*, or the History of the World, in 10 volumes, by Kansuke Okamoto, the *Mei Li Chien Chih* or the Story of America, translated into Chinese by Senjin Oka and Michiyuki Kono in two volumes, the *Chih Na Tung Shih*, or the History of China, in 6 volumes, by Tsusei Naka, the *Shih Chieh Tung Shih*, or the History of the World, in 10 volumes, by Toshiyuki Ishikawa, and the *Ji Pêng Chüan Shih*, or the Complete History of Japan, in 15 volumes, by Gifu Takatani.

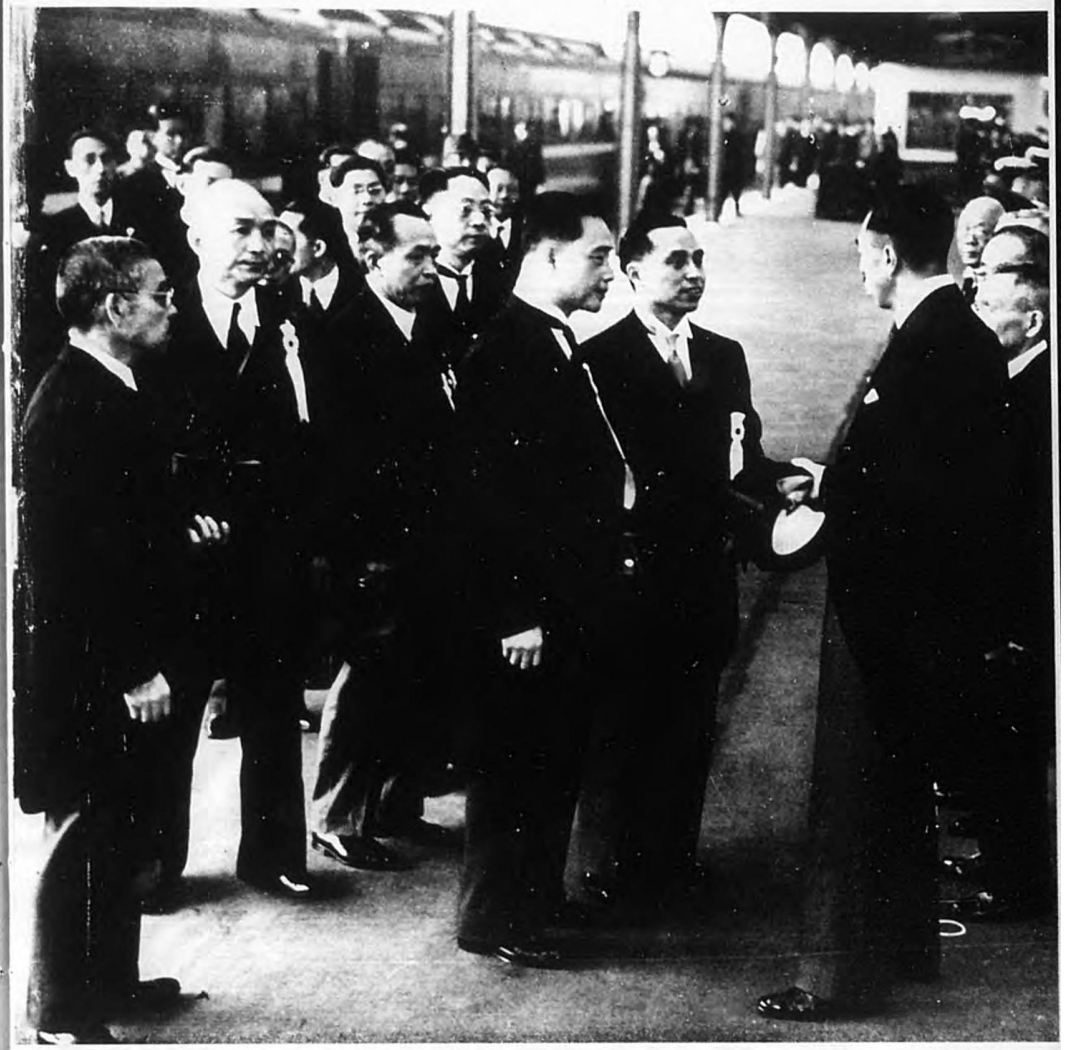
In 1907 or thereabouts, some of the first Chinese students in Japan came to know the Japanese language well enough to translate Japanese writings into Chinese. On their return to China, these scholars formed several organizations with the object of translating Japanese publications into Chinese, and published their translations in such magazines as the *I Shu Hui Pien*, or the Collection of Translations, and the *Yu Hsüeh I Pien*, or Translations by Returned Students. Various Japanese writings were also published in book form in translation in China. Some of these translators were destined to distinguish themselves in political and diplomatic circles like Tsao Ju-lin, who later held several portfolios in the Chinese Government, Chang Tsung-hsiang and Wang Jung-pao, who both became Ministers Plenipotentiary. Wang Ching-wei, who recently visited Japan as President of the National Government of China, was one of the

translators of the *Hsin I Ji Pêng Pu Kuê Pu Chuan* or the Newly-Translated Complete Collection of Japanese Laws and Regulations.

These books, though written in Chinese, were bound in the latest western fashion, which was then in vogue in Japan in striking contrast to the traditional Chinese style of bookbinding, most of these publications having been printed in Japan. The best known among the Japanese printers catering exclusively to Chinese authors included the Tokyo Namiki Printing House in Asakusa, Tokyo, the Syuko-sya and the Nizen-sya in Kanda, Tokyo, and the Syoran-sya in Usigome, Tokyo, the last-named being pronounced in Chinese "Hsiang Luan Shê," a name very likely to find favour with the Chinese.

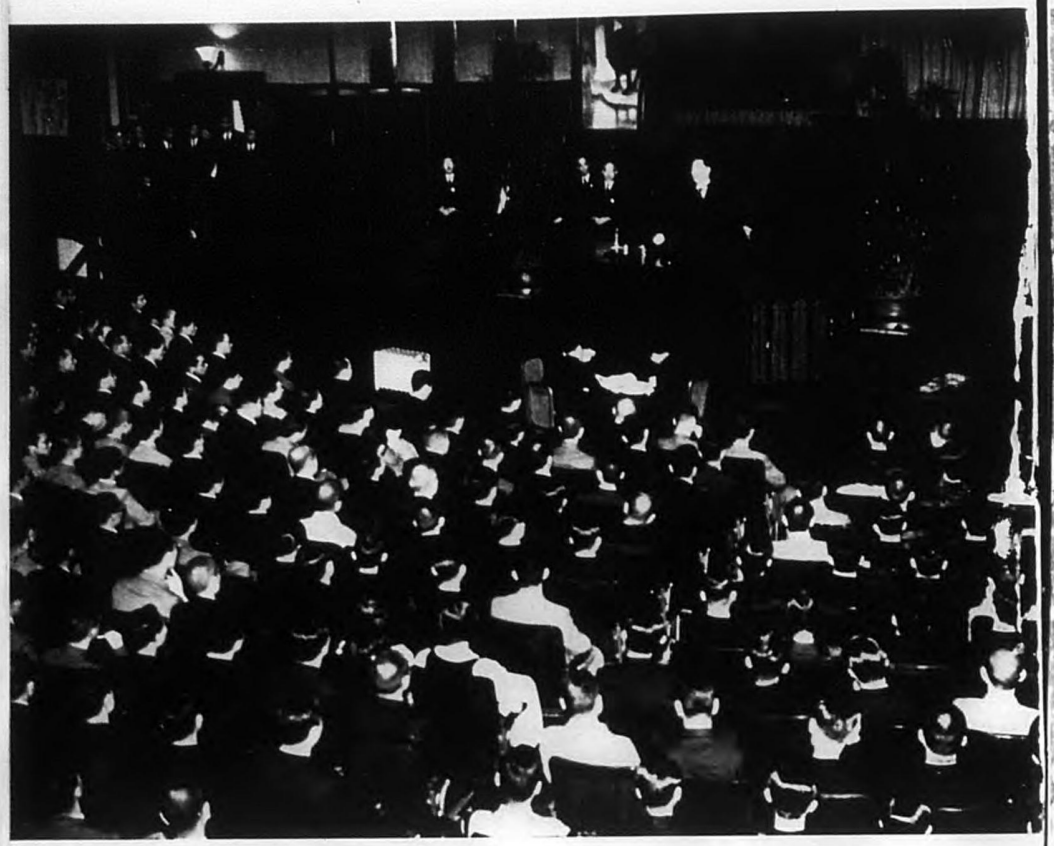
During the same period, a number of publishing houses were inaugurated in Shanghai to publish books on new learning. The forerunner of these publishers was the Kuang Chih Shu Chü, which was organized by Liang Chi-chao and some of his friends, followed by the Kai Min Shu Tien, the Wen Min Shu Chu, the Hsin Min I Yin Shu Kuan, the Chung Kuo Tu Shu Kung Ssu, etc. Besides these, some Japanese also went in for publishing enterprises in Shanghai, the most notable instance being Madame Utako Shimoda, a well-known Japanese woman educationalist in Tokyo, who established the Tso Hsin Shê, a firm devoted to publishing books in Chinese. Among the other Japanese publishing firms in Shanghai were the Tai Tung Tung Wen Chü organized by Raita Fujiyama and others, the Chüan Hsüeh Hui sponsored by Ginko Kishida and others and the Tung Ya Kung Ssu of Shimzo Ohashi and others. In Tokyo, the Sansei-do and the Fuzan-bo were also interested in publishing books for China as well.

It may be of some interest in this connection to recall that the Commercial Press, which is now the largest publishing firm in China and has won a worldwide fame for the many valuable publications it has turned out, owed its inception to joint capitalization by Japanese and Chinese. To be more exact, the Commercial Press was inaugurated in 1897 as a printing shop with a capital of only 4,000 yen put up jointly by Ryozaburo Hara, a Japanese, Hsia Jui-fang, a Chinese, and a few others. In 1902, the same firm expanded its business scope and started publishing books under the supervision of Uzan Nagao, former professor of the Tokyo Higher Normal School, who had just joined the staff as editor, a few other Japanese



PRESIDENT WANG CHING-WEI IN TOKYO

President Wang Ching-wei of the National Government of China talking with Prime Minister Prince Fumimaro Konoe at Tokyo Station during his recent visit to Japan.



President Wang Ching-wei, as one of the oldest "returned students" from Japan, addresses a gathering of young Chinese now studying in Japan at a lecture hall of the Tokyo Imperial University.

also participating in the management and technical supervision of the firm. Thus, this company opened up a new field in the publishing circles of China both in regard to the contents and format of books, and came to rank first among the Chinese publishers as early as toward the end of the Ch'ing dynasty. Among the early publications of this firm were the *Fa Hsüeh Ming Chu*, or the Famous Books of Law, which were all translations of Japanese books, the *Shuo Pu Ts'ung Shu*, which was a collection of translations from world literature published in a few hundred volumes, and all kinds of school textbooks.

Largely due to the growing activities of the Japanese publishing interests, the Kuang Hsüeh Hui, which had thitherto thriven best in China's publishing circles, had to be relegated to the background gradually. According to the book catalogues of the Kuang Hsüeh Hui, the same publishing house had turned out 112 publications by 1899, and the total number of books published increased to 272 in 1905 and to 433 in 1916, the rate of increase for the six-year period between 1899 and 1905 being much larger than that for the 11-year period between 1905 and 1916. This shows that the Kuang Hsüeh Hui came to publish fewer books than before due to the increasing activities of the Chinese publishing firms in which Japanese were interested and also of the Japanese publishers turning out Chinese books, the Japanese interests thus dominating the Chinese reading public either directly or indirectly.

According to a reliable source, the books of Chinese translations of Japanese publications number a little more than 2,200 exclusive of those published in series or library form or translations appearing in magazines and newspapers. Such an ascendancy of Japanese over western interests in publishing circles in China may be accounted for by the following considerations: first, Japanese writings were easy for the Chinese to understand because of the ideograms common to China and Japan; second, an easy approach to Japanese writings was afforded to the Chinese as the two nations found themselves in similar environments characteristic of the Orient; third, the books published by Japanese interests were of modern format and were sold for moderate prices; and fourth, the two nations were faced with the common necessity of defending themselves against the penetration of Western influences, a fact which served to tighten the bond of friendship between the two countries.

The first publication turned out by Westerners in the Chinese language was the *Ch'a Shih Su Mei Yüeh T'ung Chi Chuan*, or the Chinese Monthly Magazine as it was called in English, which was published at Malacca by Robert Morrison in 1815. During the century which had elapsed since then, a large number of Chinese books were published for the Chinese reading public by Westerners; however, not only most of them failed to be welcomed by the Chinese, but many of them were actually denounced openly in China. These Chinese books published by Westerners were invariably of the traditional Chinese format with each sheet printed on one side only and folded in the middle to form two pages. This was probably because, since the time of Metteo Ricci,[2] Westerners had continued to hold the Chinese customs and habits in high esteem, making it a point to try to influence the Chinese through the medium of the latter's own traditional institutions. Or possibly, the Westerners thought that their method of printing each sheet on both sides was only suited to their own books, it never occurring to them that Orientals could be reconciled to the same type of book format.

Some may think that Japan started importing Western culture after the Restoration of 1868, but the fact is that the way had already been paved during the Shogunate period. In spite of the strict order closing the country to foreign intercourse, many Japanese scholars were ready to risk even their own lives in attempting to acquire knowledge of things western. Choei Takano was killed and Shoin Yoshida was thrown into prison for attempting to learn from the West. How Ryotaku Maeda and Gempaku Sugita laboured in translating a Dutch book of anatomy into Japanese is vividly told in a book entitled *Rangaku Koto Hazime*, meaning the Beginnings of Dutch Learning. In short, the Japanese were in possession of spontaneous yearning and propensities for modern sciences, while the Chinese were distinctly opposed to the introduction of new western culture for all their willingness to absorb such types of western civilization as were well adapted to their practical purposes.

Such a progressive spirit on the part of the Japanese manifested itself in the printing industry, too, and the western method of printing on both sides of a sheet was adopted in Japan as early as in the early years of the Meizi era. When books printed in this fashion

[2]An Italian Jesuit missionary to China, 1583; wrote *Memoirs and Letters on China*.

were brought into China, the Chinese public was only too willing to follow suit, as the western book format was decidedly suited to the printing of charts and photographs illustrating books. The adoption of the western book format also went far to promote Oriental civilization for the reason that it made it possible for books of a limited number of pages to accommodate comparatively voluminous contents. For instance, the *Erh Shih Ssu Shih*, or the Twenty-four Histories, which had required a number of book cases to contain it, was reprinted in western fashion into only ten volumes which could be arranged in a single row measuring only about three feet. Thus it was Japan that bridged the gap which had existd between East and West in the printing industry.

TIGHTENING EXCHANGE CONTROL

FOREIGN EXCHANGE BUREAU, DEPARTMENT OF FINANCE

Some ten years have elapsed since State control of foreign exchange, an entirely new system in the history of world economics was first introduced by certain countries. In the meantime, world upheavals, unprecedented in scope, have taken place. As a result, exchange control by various countries has been strengthened increasingly, though different in method and degree according to countries, to cope with the changing economic conditions. In particular, the intricate world situation, created by the present European War has driven the countries of the world to take drastic measures for that purpose. An important point to be noted in this connection is that there exists wide difference in purpose and method between the measures of control originally introduced and those prevailing today.

In the case of Japan, it was in 1932 that exchange control was first carried out. And during the past nine years the Japanese control policy passed through three phases of development.

The first phase was characterized by the measures for preventing the flight of capital overseas carried out under the Law for the Prevention of Flight of Capital enforced in July, 1932, measures which were similar to those adopted by other countries in the initial stage of exchange control. This phase was short-lived, coming to a close in May, 1933, when the Foreign Exchange Control Law was put into operation to supersede the aforementioned law.

The second phase was characterized by the peacetime control continuing until April, 1941, when the present revised Foreign Exchange Control Law was promulgated. During those eight years of the second period the old law underwent partial revision four times, and exchange control in all essential respects became well provided for in so far as the needs in peacetime were concerned. As a wartime economic measure, however, the law was not without defects in certain points. Thus the Japanese policy has entered upon the third phase by the enforcement of the revised Foreign Exchange Control Law on April 12, 1941. The old law and the three relative

Finance Department Ordinances, or detailed regulations for its enforcement, have accordingly been superseded by the new law and a single ordinance of detailed regulations. The readers will find in the following explanations why such a drastic revision is called for and what are the essential points of the new law.

Necessity for Revision

All major Powers today, belligerents and non-belligerents alike, are making concentrated, utmost efforts to mobilize all the available labour and materials for the purpose of constructing the highly organized national defence structure, and exchange control constitutes no other than an essential part of that comprehensive defence programme. In point of fact, no defence programme is perfect in the current world economic system and in the world distribution of resources, unless it ensures for the nation concerned the capacity sufficient for the importation of all the required volumes of materials. It becomes imperative, therefore, to exercise economy in the consumption of funds kept overseas on the one hand and to adjust the balance of international payments; hence the prevalence of the measures for enforcing and strengthening exchange control. Such a world trend results necesarily in dislocating international economic transactions and creating a condition little short of war between nations.

Under the circumstances, exchange control stands at the first line of defence in the world economic war. When an adversary reinforces his economic strength the other must keep up the rivalry with counter-measures, giving him no chance of encroachment. In such a state of affairs, the deposits, securities and other property of a country kept in another country are threatened with the danger of being blocked or kept in custody by the latter at any time. The present international financial situation requires a nation to increase her funds abroad entirely by her own economic strength and to protect her property existing there as her most important resources. The Government of a nation today, therefore, must be vested with wide controlling powers in order to prevent possible dispersion of the State or individual property in foreign countries and to safeguard and utilize it for national purposes.

Another difficulty, arising out of the present international financial

relations, is the practical disappearance of the centre of world finance for international settlements. In order to open up a way for the settlements amid the confusions and dislocation of the international financial system, the Government must be empowered to employ adequate measures for directing and controlling international settlements. To cope with such new measures as the U. S. Executive Order for freezing foreign funds, which purports to rob foreign funds of their functions and indirectly deter the progress of the national defence programme of other countries, a government must be armed with the power of resorting to forceful countermeasures.

These necessities prompted the Government to effect a thorough revision of the Foreign Exchange Control Law of 1933 so as to widen the scope of governmental control, adaptable to the current state of things.

Essential Points of Revision

The Revised Foreign Exchange Control Law has been promulgated and put in force as from April 12, 1941. The range of revisions is wide enough to cover almost the entire provisions, the number of articles having been increased from 8 to 15. Main points of the revisions are briefly explained below:

(1) Article 4 of the revised law, empowers the Government to give necessary orders in respect of the methods, conditions and other matters concerning international settlements between Japan and any other country or between foreign countries. London ceased, last year, to function as the centre of international finance, due to the enforcement of exchange control on the part of Great Britain. Nor is the future of the New York money market secure in this regard. Japan, therefore, must enter into agreements for international settlements separately and directly with each country concerned, as it has already been carried out with a few countries. Such means as the use of new forms of bills of exchange, or bills expressed in designated currency, and the creation of special financing organs for the purpose, or the adoption of special methods of settlement, have to be devised. In order to ensure a smooth execution of these international exchange agreements, the power of the Government must be strengthened for the effective control of the new methods.

Respecting the settlement of accounts with a country with which no special agreement has yet been concluded, the Government must also exercise similar measures of positive control.

(2) Article 3 provides for vesting the Government with a wider power of issuing orders pertaining to Japanese assets in foreign currency and property existing in foreign countries. Whereas, the former provisions authorized the Government to give necessary orders concerning the sales or disposal of the overseas property in order to increase our funds in foreign currency, the provisions of Article 3 of the revised Law have widened its scope to cover all matters concerning the assets in foreign currency and property existing in foreign countries, including their supervision, operation and acquisition. Under the strained international situation, any of these property may at any time be frozen or blocked. To minimize the national loss in such cases, the Government must have wider powers to take necessary measures for safeguarding and utilizing those property and assets before it is too late.

According to Article 1, number 9, the term "property" used in this law is defined to include "undertakings, and businesses and investments therein." The value of the property to be sold by order to a designated purchaser has hitherto been fixed by the Commission for Appraising Foreign Currency. However, since that commission has been abolished, the Government itself now assumes the responsibility on recommendation by the Foreign Exchange Control Commission. The losses sustained by foreign exchange banks and traders on account of the orders issued by the Government by virtue of the enlarged power are to be compensated out of the annual amount of 500 million yen earmarked for the purpose, outside of the general national budget.

In the prevailing world situation, international transactions will meet with more or less dangers; nevertheless, our trade should not be allowed to diminish or come to a standstill on that account; positive measures should immediately be taken for the promotion of exports and for the maintenance and extension of commercial rights. For this purpose the Government must give necessary orders to foreign exchange banks and others engaged in foreign trade concerning foreign exchange, claims expressed in foreign currency or against residents in foreign countries, or any other property held abroad, even when their sacrifices are anticipated. Losses thus

sustained on the part of the banks and traders have to be compensated by the Government. Without such governmental backing, the people can hardly enter into a desperate international trade war. The Government, therefore, obtained the consent of the Imperial Diet to set aside a special fund of 500 million yen for fulfilling the State contract for compensation, as a charge on national treasury outside of the general budget.

(3) Article 1, number 9, and Article 10 provide for governmental supervision of the acquisition or disposal of property, existing in Japan, by Japanese residents in foreign countries, foreigners residing in Japan, or foreign corporations established under the Japanese law.

The safety of economic rights and interests as well as property of the Japanese existing in foreign countries is exposed to an imminent danger under the strengthened exchange and trade control of other countries. In order to protect our rights and interests and property abroad, Japan also must have the right of controlling, in time of necessity, the transactions or other acts of foreign nationals residing in Japan concerning their rights and property. Such right of control created by the Japanese Government is intended to have the effect of checking the enforcement of the drastic measures by foreign countries, directed against our assets and property, or cause them to cancel or modify such measures; or it can be used, at the worst, as the means for reprisals. These provisions as such have the characteristics of wartime exchange control; their enforcement should be made after a careful consideration of its consequences.

(4) The provisions of Article 1, numbers 4 to 6, empower the Government to control payments or receipts in Japan or in foreign countries for the settlement of international transactions which are not made through exchange banks, or payment made in Japan on behalf of residents in foreign countries. The purpose of the provisions is to effect control on the practices in connection with settlement of international transactions directly between persons in Japan and in foreign countries, practices which increase as they get a good knowledge of and experience in the exchange business, and which are similar in nature to regular settlements through exchange banks. They must, therefore, be placed under powerful governmental control.

(5) Article 6 of the revised law prescribes that a part of the duties concerning the enforcement of the present law shall be entrusted to the Bank of Japan and other organizations designated by the Government, and that the officials of the Bank of Japan and other designated organizations who handle the said matters shall be regarded as official agents.

The nature of official duties to be performed in accordance with the provisions of the present law is such that it requires, in many cases, quick handling by experienced hands, while the volume of such duties is constantly on the increase. The Government may, therefore, order the Bank of Japan or other institutions to execute necessary duties for the Government as circumstances require.

(6) Article 14 of the new law prescribes that persons who are or have been connected with duties pertaining to the enforcement of the present law and have disclosed or made an unauthorized use of any secret of which they have gained knowledge while executing such duties shall be punished. This provision, while protecting the interests of persons who are made subject to the control law, places special importance on the official responsibilities of persons engaged in duties provided in the present law. Similar penal clauses are found also in other control legislation recently enacted.[1]

(7) In view of the past experience in carrying out the old control law, various additions and readjustments have been made in the revised law. Some of the important revisions in this connection relate to the following points:

(a) Control of foreign exchange of an exchange bank for collecting claims against or on behalf of residents in foreign countries (Article 1, numbers 7 and 8).

(b) Enlargement of the governmental power for making investigation or inspection, enabling the Government to issue orders for keeping books and documents necessary for controlling exchange, to designate the methods of keeping such books and documents, or to cause competent officials to make inquiries, searches or seizures in cases of violation of the present law (Article 5).

(c) Revision and adjustment of the penal clauses in accordance with the revisions of or additions to the provisions of the old law (Articles 7 to 10).

[1] See the Temporary Fund Adjustment Law, Article 20, and the National General Mobilization Law, Article 45.

(d) Punishment of persons who have violated the conditions annexed to a permission given, in order to make control effective (Article 11).

(e) Punishment of persons who have attempted an illegal export or import of Japanese currency, foreign currency, or securities (Article 7, paragraph 2).

CONCERNING JAPAN-CHINA COLLABORATION

I

JOINT STATEMENT OF THEIR EXCELLENCIES PRINCE FUMIMARO KONOE AND MR. WANG CHING-WEI

—Issued through the Board of Information on June 23, 1941—

With a view to speedily settling the present Affair and, with this as a turning point, to establishing a permanent relationship between Japan and China and marching forward toward the common goal of co-existence and co-prosperity as well as the reconstruction of East Asia, we respectively made declarations some time ago concerning the establishment of the new order in East Asia consisting of good neighbourly and amicable relations, a common defence against Communism and economic cooperation. The purposes of the Basic Treaty concluded between Japan and China on November 30, last year, and the Declaration of Japan, Manchoukuo and China issued on the same day are no other than this.

The significance of the establishment of the new order in East Asia lies in the eradication of the evils of aggression and of communism existing in East Asia and the establishment of States characterized by mutual cooperation, co-existence and co-prosperity on the basis of morality inherent in East Asia. There seem to be not a few among the people of China who, though being desirous of the reconstruction of East Asia through the collaboration of Japan and China, lack confidence in the actual realization of such an undertaking and persist in an attitude of hestitation and irresolution. But, the great task of reconstructing East Asia can only be accomplished by revealing as much as possible, even at the present stage, the first light of the dawn of this new era, thereby winning the confidence of the majority of the people, and also by resolutely striving for the realization of general peace.

As the result of our conversation, the Governments of Japan and China have pledged their word to put forth increasing efforts toward the above-mentioned common goal. The National Government of China will endeavour to make their people understand that the

collaboration between Japan and China and the reconstruction of East Asia are the common missions of the peoples of our two countries, by presenting concrete facts regarding the cooperation of Japan and China in political, military, economic and cultural spheres ; and the Japanese Government also will exert themselves, by extending increasing assistance therefor, to enable the National Government fully to demonstrate their independent and free authority and power, so that they may share the responsibility of constructing the new order of East Asia.

The 23rd of June, the 16th year of Showa (1941)

Fumimaro Konoe
Wang Ching-wei

II

RADIO ADDRESS BY PRIME MINISTER, PRINCE FUMIMARO KONOE

—Broadcast on June 24, 1941—

I join the rest of our nation in tendering heartfelt thanks to His Excellency Mr. Wang Ching-wei for the visit he is now paying to this country, sparing his precious time, for the purpose of personally calling on the Imperial Family and holding intimate conferences with Japanese leaders, both official and private, on the future of East Asia. We are welcoming Mr. Wang as President of the Government of our neighbouring nation and his party not merely for the sake of formality. It is with a feeling of moral uplift that we look up to Mr. Wang as our friend and champion of the renaissance of East Asia, inasmuch as he has devoted all his past life to the cause of China as a true patriot and therefore to the cause of Japan and that of East Asia as a whole, in a spirit of true martyrdom in the face of all dangers and difficulties and overcoming all sorts of persecutions while manifesting his devotion to his noble cause in all that he has fought for and achieved.

What Mr. Wang endured and how he laboured during the decade preceding the China Affair in an effort to forestall a wholesale clash between Japan and China is well known to the entire Japanese nation, who all know that some of the bullets which his would-be assassin fired at him still remain lodged in his body as a living memorial of

the sacrifices he has made in fighting for the truth as a fearless pioneer in international politics. Mr. Wang's conviction that he must cooperate with Japan for no other reason than that he loves his own country is absolutely correct. This conviction of his is the natural sequel to Pan-Asianism as advocated by the late Dr. Sun Yat-sen and coincides with Japan's aspirations for the construction of a new order in East Asia. Upon the conscience of Japan as a moral nation, we whole-heartedly support this rightful conviction of Mr. Wang's and are ready to do our utmost to help in consolidating and fostering the Government of our neighbouring nation which is founded on this conviction.

Viewed from an unbiased objective standpoint, Japan can perhaps think of three different ways of dealing with China. First, Japan may think of encroaching upon China by exacting indemnities or cession of territory. Second, Japan may think of partitioning China in collaboration with some strong third Powers. These two methods are the result of the imperialistic policies followed by various Powers during the past century, thereby virturally converting China into colonies of their own. Thirdly, however, Japan may endeavour to consolidate and foster China as an independent nation instead of preventing China from standing on her own feet, and cooperate with the consolidated China in emancipating the East Asiatic peoples and also in establishing permanent peace in this part of the world.

The first two methods, representing the way of aggression, are in fact utilitarian methods of settling the affair, entailing the least resistance and sacrifice in the short run at least.

Nonetheless, we are adopting the third method, which is fraught with the greatest difficulties and is the most difficult for the general public to understand for no other reason than that it is a stern dictum of the moral principles upon which the Japanese nation has been founded and that it is evidently borne out by the main current of world history.

On September 4, 1937, His Majesty the Emperor was pleased to decree in the Imperial Rescript granted on the occasion of the opening of the 72nd session of the Imperial Diet : " It has been Our constant desire that Our Empire and the Republic of China should work in unison in order to ensure the stability of East Asia, and thus attain the common prosperity of Our respective nations," graciously adding, " Now in the face of manifold difficulties, Our armed forces are

discharging their duty with loyalty and valour, to no other end than that of urging the Republic of China to reflect on its attitude, so that peace may be speedily restored in East Asia." This is the moral principle that has been faithfully followed by the Japanese subjects from the beginning through the height of the hostilities; it will be observed likewise until their end.

On the basis of this moral principle Japan not only regulates her own affairs, but also supports Mr. Wang, holding herself in readiness to follow the dictate of this moral principle in resolutely combating, without the least hesitation, those who arrogantly challenge Japan's cause both at home and abroad,

It is Heaven's will, so to speak, that Japan and China as neighbours in East Asia are so related as to share a common destiny in their rise and fall as nations, this fact being as obvious as the existence of the earth. It is also apparently a natural trend in history that the various nations within the Co-Prosperity Sphere of East Asia should become more and more organically related as civilization progresses. For this reason, Japan and China are destined to befriend each other instead of quarreling, and no man who has eyes to see and ears to hear ought to have the slightest doubt as to the fact that a new China can only be founded on the basis of peace and friendship with Japan and that no constructive purpose can be served by any attempt at saving China by opposing Japan.

For all this, we join Mr. Wang Ching-wei in deeply regretting that some of China's leaders should still refuse to listen to the rightful arguments favouring peace and friendship with Japan. Now in view of the recent trend of world events, changing their course as rapidly as a mountain stream, we can by no means afford to allow such an anachronistic state of affairs to exist in China and keep our East Asia indefinitely in the turmoil of civil wars. Therefore we have to wait, with a disinterested open-mindedness, for the Chungking influences to reflect upon themselves until they are awakened to the realities of the situation.

Moreover, the fact remains that all our actions are based on the principles of justice and honour, whatever our sympathies with the other nations of East Asia. We should by no means be induced to prefer material gains to moral aspirations, nor temporary makeshifts to the establishment of everlasting truth. The concrete criteria of the moral principles and truth applicable to the future of East Asia

have been defined in the Basic Treaty concluded between Japan and China in the autumn of last year and also in the joint declaration of Japan, China and Manchoukuo annexed thereto.

As for the question how, on the basis of these fair and equitable principles, to bring the hostilities in China to an end and relieve the four hundred million people in that country of the hardships they are now undergoing, it is essentially an internal problem of that nation, and as friends of China we are willing to extend our whole-hearted support to and cooperation with Mr. Wang Ching-wei, in whom we repose our unreserved confidence.

As you all know, war clouds now hover over the entire world, both east and west, where a new world order is being sought in accordance with the essential character of the human race against the old order based on predatory aggression. If there is at this juncture any nation or country that expects to be able to continue its existence with any merit in the future without making any sacrifice to that end, we cannot but pity its ignorance.

Of course, we are desirous of minimizing the disastrous effects of war. Japan and China are not the mere tools of other nations. Both Japan and China are as conscious of their own intentions as they should be. The two nations ought to be able to fight or make peace of their own free will, but in reality China is not free to follow her own intentions, simply because third Powers are constraining her in such a way that she has no will of her own in the true sense of the word. An independent country in the true sense of the term should have her own aims and intentions, and we are convinced that the true intentions of an independent China are now forming themselves amidst the smoke and dust of war through the instrumentality of Mr. Wang Ching-wei. If the Japanese and Chinese nations are spontaneously combined as the result, I can declare with full confidence that they will serve as the lever to pry up the new order of the world. The future of the new China will by no means be an eventless one. The waves of the Pacific are dashing high around Japan, but the march of events in world history will finally take its natural course whatever its vicissitudes in the short run. The fight for a true cause leads to only one end however hard or prolonged it may be. No one with a firm determination wavers during the fight however long it may last. As for the prospects of the conflict between Japan and China, we have been enabled to see clearly that it

will reach its height soon thanks to the efforts of Mr. Wang Ching-wei, although we may not be able easily to predict exactly how it will culminate. In this connection Japan is determined not to give up the fight before it is won. We have a bright future in store. With this assurance, let me conclude my speech of heartfelt thanks to Mr. Wang and his party for their present visit on the eve of their departure for home.

III

RADIO ADDRESS BY MR. WANG CHING-WEI, PRESIDENT OF THE CHINESE EXECUTIVE YUAN

—Broadcast on June 24, 1941—

I am deeply moved as I speak to you today in Tokyo, the capital of your great country. I studied in your country 38 years ago. My stay then was short, and due particularly to my limited abilities I could not master your language and learning. However, if, fortunately, I know something, I owe it to my old teachers and classmates. I can never forget what they have done for me. To have been able to come to your great country again and meet you, the people of Japan, is like meeting my old teachers and classmates and I am filled with the warm feeling.

It was in November, 17 years ago, that the late Dr. Sun Yat-sen, the father of new China, spoke on "Pan-Asianism"—it became, in reality, the last address of Dr. Sun. On that occasion, unfortunately, I was not able to be with our great leader, so that I was not given the privilege of hearing that memorable address. When, however, I landed in Kobe on my present visit, I could not but recall his far-sightedness and enlightened views on Sino-Japanese relations and on the future of East Asia. I was overwhelmed with deep emotion when I thought of the fact that Dr. Sun died before his hopes had been realized.

In June, just two years ago, I came up to Tokyo. At that time, I traveled from Chungking to Hanoi, from Hanoi to Shanghai, and thence to Tokyo. The purpose of my visit was to exchange views with your Government leaders regarding the successful disposal of the present Affair and the establishment of closer Sino-Japanese relations, and thereby to expedite the reconstruction of East Asia.

The circumstances were then such that I was prevented from seeing you. It certainly gives me great pleasure to be given this occasion of speaking to you tonight. On the other hand, when I think of the fact that the Affair has not yet been brought to a close and the ideal of general peace has not been realized, I feel that my responsibility is grave and that the task I have embarked upon is by no means an easy one. Thus emotions throng my heart. Let me lay before you tonight all that is in my heart and mind.

When the slogan of "the construction of a new order in East Asia" was heard in your country, our people found a gleam of hope in the darkness. When the Konoe Statement was issued, in particular, how the two nations can cooperate was made clearly and concretely known to us, and we have been led to take steps looking to the realization of the hope.

The significance of the construction of a new order in East Asia lies, on the one hand, in endeavouring to eliminate from East Asia the evils of Western economic imperialism from which this part of the world has suffered for the past century and, on the other, in checking the rising tide of Communism which has been threatening our prosperity for these twenty years. Japan was the only country in the East who could shoulder the responsibility for such undertakings single-handed. Although we have Dr. Sun Yat-sen's Pan-Asianism, his followers and compatriots have failed to make united efforts for the attainment of that ideal.

There may be many causes for the recent unfortunate conflict between our two countries. If, however, we examine ourselves as to why we have failed in our efforts to purge the country of the evils of Western economic imperialism and to check the tide of Communism, thereby leaving the country to deteriorate into a semi-colonial status and the people in the deepest distress, we can not but blame themselves. When we heard of the slogan of the construction of a new order in East Asia put forth by Japan, we immediately opened our eyes to the fact that it was no time for quarreling among ourselves, and realized that we should revert to our essential character founded upon the moral principles of the East, breaking down the old order consisting of a chain of pressures brought to bear upon us by economic imperialism and Communism, and establish a new order based on independence, freedom, co-existence and co-prosperity. China could not but hesitate to take up such a heavy responsibility

when she thought of her limited spiritual and material resources. Moreover, the condition in which she found herself were too difficult for her to readily undertake such a heavy responsibility. This hesitation, however, was overcome when she heard the Konoe Statement; she knew for the first time that Japan had already surmounted such difficulties on behalf of China.

The most important significance of the Konoe Statement, I believe, lies in the fact that Japan will give aid to China in providing such conditions as are necessary for her development into a modern State if China herself will participate with determination and sincerity in the construction of a new order in East Asia. The reason why Japan adopted this definite policy was that if Japan and China unite and proceed with the construction, it will result not only in the establishment of permanent peace between the two countries but also in the reconstruction of East Asia. Furthermore, it will not merely bring the two countries into a more intimate relationship but serve to correct the views held by China regarding Manchoukuo. Thus the three countries of Japan, China and Manchoukuo can go straight ahead unitedly with the task of constructing a new East Asian order. Under these circumstances differences in points of view will immediately disappear. Accordingly China has now come to take cognizance of two important facts: one is that the construction of a new East Asian order is identical with the Pan-Asianism advocated by Dr. Sun Yat-sen and the other that the construction of the new order and of the Republic of China should be completed at the same time. In other words, unless China gains real independence and freedom, she can not share with Japan the responsibility for the establishment of the new order; and if China seeks complete independence and freedom, she must expect success in the construction of the new order.

The patriotism of the Chinese people born of and based upon nationalism and the idea of East Asia arising from Pan-Asianism should be fused into one. From now on, China must not go astray; she should love herself, love Japan and love East Asia. Spiritually, China must share joys and sorrows with Japan and materially she and Japan should unite in supplementing each other and sharing the joint responsibility for the construction of a new East Asian order following Japan's lead. This coincides with the principles underlying a movement for cooperation of East Asiatic peoples launched

recently in China, the principles outlined in terms of political independence, military alliance, economic cooperation and cultural collaboration. By this I am referring to the movement for the East Asia Federation. In view of the fact that general peace has not as yet been established, I can not say that this view is representative of the whole of the Chinese people, but I can justly claim that this way of thinking prevails among its most enlightened classes. For these reasons the Sino-Japanese Basic Treaty was concluded last year. This year we must translate the Treaty into action.

My friends, I have come to meet you, to shake hands with you, and to lay before you my heart, representing a great number of the most enlightened elements of the Chinese people who love China, love Japan and love East Asia. The most enlightened classes of the Chinese people are now resolved to shake hands with you, cooperate with you and to follow your lead, with firm determination and full courage, in order to construct the new order based upon moral principles by eradicating economic imperialism and Communism. Let us join hands and proceed with the task. In this connection, I cannot but think of general peace. The true value of general peace lies not only in the termination of the hostilities but in the concentration of our spiritual and material resources on the establishment of a new East Asian order. The sooner general peace is attained, the more sustained efforts will be directed by the two countries toward the creation of a new order in this part of the globe.

There are in existence in our part of the world two evil influences called economic imperialism and Communism, which I have repeatedly referred to. The former of these evils has during the past one hundred years struck its roots deep in the minds of the people and a section of the people are still under its narcotic influence. Tempted by its sweetness, Chungking is continuing its meaningless war of resistance. Communism, on the other hand, has the idea only of class and not of the fatherland. Its leaders, however, employ subtle stratagems, such as replacing the slogan of class struggle by that of the people's united front. They have taken advantage of Chungking's war of resistance to consolidate their base of activity in the northwestern area of China and are busy day and night spreading their evil influence all over the country. These two principles, economic imperialism and Communism, are essentially incompatible with each other, but at present they have been united under the slogan of the war of

resistance. These evil influences were nurtured in the old order, and it is quite natural that they should uphold the old order and block the task of creating the new.

General peace has yet to be restored in China. For this we, leaders of the National Government of China, are responsible. It must be borne in mind that those aforementioned forces whose destruction is essential to the restoration of general peace in China are more strongly entrenched than is generally supposed. They are united not only with each other but also with foreign influences. The existence of these forces is really the principal reason for the delay in the establishment of general peace in our country.

Of late, voices have been raised in Japan advocating a policy of helping the National Government of China to strengthen its position. Why is the National Government to be bolstered up? The reason is not far to seek. A strengthened National Government can do away with the forces which are working against the establishment of general peace in China, which is essential for the construction of the new order. Japan is engaged in large scale military operations against the Chungking Government. While this state of affairs lasts, it will be no easy thing for the National Government to substantially strengthen its position. I am well aware of the difficulty, but however difficult it may be, if general peace is to be restored in China speedily and if the resources of Japan and China are to be mobilized to construct the new order, it is unqualifiedly necessary to strengthen the National Government so that it may fully cooperate with Japan. I feel compelled to ask Japan to render the largest possible political and economic aid to our Government. Such aid will be in the interest not only of China but also of Japan and of the whole of East Asia.

The strengthening of the National Government will have, I am sure, an important effect upon the minds of the Chinese people. We say very often that general peace can be realized only through the realization of local peace. For, if we establish peace in political and economic terms within the area under our control and show it to the entire nation as an example so that they may realize that peace does not exist merely in theory but in fact which has been created on the basis of theory, they will gradually come to have confidence in peace, with the result that the peace area will expand.

I do not doubt that the majority of the people, excluding those

who are content to become defenders and supporters of the two evil forces, are hoping for peace. They are under the pressure and influence of existing circumstances and are prevented from believing that such a hope may turn out to be a fact, though they entertain such a hope. Therefore, if we are able to show the fact of peace before their eyes and to gain their confidence through our ceaseless efforts, their zeal and courage for the realization of peace will mount and general peace will be realized within a short period.

I and my colleagues in the National Government of China have never failed to examine ourselves constantly as to our responsibilities for increasing our strength; and at the same time we are making efforts to induce Chungking leaders to join in the peace movement. As a matter of fact, we have been and are ceaselessly making every effort to induce them through various channels to join us in the peace movement; we will continue to do so in the future.

I should like to add that not only number but also quality is important in the development of the peace movement. The basic objective of peace is to realize Pan-Asianism and to establish a new order in East Asia. In our efforts to attain that objective the peace movement should be purified in quality as it grows in numbers; its quality should not be changed or weakened by an increase in numbers. Not to give economic imperialism any chance to recover its influence and not to give Communism an opportunity to succeed are two main points which we should not neglect.

I was deeply moved when I paid a visit to His Imperial Majesty the Emperor, who granted me His gracious words concerning Sino-Japanese friendship. Yesterday Prime Minister Prince Konoe and I issued a joint statement as a result of our conversations for several days. We are firmly determined to strive hereafter for the accomplishment of the purpose in accordance with the statement. I want to tell you tonight of this inflexible determination of mine, and taking this occasion I want to express my deep appreciation of your expectations for our future and for your warmest sympathy for and powerful aid to our cause. Certainly I am moved by your kindness; I shall never forget to the end of my life all that you have done for me. At the same time, however, I cannot but be ashamed to think of the fact of how little I have accomplished; I am not worthy of all your kindness. Only let me take back with me your kindness and sympathy to the people at home, so that they may fully appreciate

your earnest wishes for Sino-Japanese friendship. All our people will unite with you, I am sure, for the performance of the high task to which the peoples of East Asia are called. My friends, no one knows what new developments may take place tomorrow in the international situation. Whatever happens, the attitude of our two countries to reconstruct East Asia in the friendly relationship of co-existence and co-prosperity will be forever unchangeable.

In conclusion, let me wish you health and prosperity. *Banzai* for the Empire of Japan! *Banzai* for the Republic of China!

NATIONAL SAVINGS IN THE 1940–41 FISCAL YEAR

National Savings Encouragement Bureau

The united efforts of the nation are reflected in the successful result of the Twelve Thousand Million Yen Campaign for the 1940–41 fiscal year, showing savings of 12,817,000,000 yen. The amount saved is larger by 25 per cent, or 2,615,000,000 yen, as compared with 10,202,000,000 yen, the amount for the previous year which can be clearly seen in the following table:

NATIONAL SAVINGS FOR THE 1940–41 FISCAL YEAR

(Unit, million yen)

	1940–41	(For Reference) 1939–40
Postal Savings	1,715	1,384
Post Office Insurance Reserve	332	247
Post Office Annuity Reserve	80	39
Bank Deposit	4,981	4,908
Savings in Cooperatives	1,259	963
Trust Funds	323	297
Insurance Company Funds	767	472
Mutual Financing Company Funds	196	104
Total	9,653	8,414
Direct Investments in Securities	3,164	1,788
Grand Total	12,817	10,202

Success in passing the Twelve Thousand Million Yen mark in national savings enabled the nation to provide the funds for the absorption of national bonds and for the expansion of productive capacity, whose amounts during the past year greatly exceeded the estimates on account of serious developments in the international situation. As a matter of fact, however, such signal success has not been achieved easily. During the period from summer to early autumn there was appreciable dullness in the trend of increase. Nor was the trend after January satisfactory. Overcoming these unfavourable circumstances, however, the goal has been reached.

The goal for the present fiscal year was raised to 13,500,000,000 yen. This amount is the minimum required, during this fiscal year, for expediting the establishment of the highly organized national defence structure, a necessity which has become increasingly urgent

with the aggravation of international turmoil.

In view of the new higher goal and of the past experience, the savings of 13,500,000,000 yen can never be a task easy to be accomplished. However, a systematic programme covering all phases of the people's life carefully worked out and vigorously carried out for the promotion of National Savings will surely achieve a result as good as that of the last fiscal year.

The 13,500,000,000 yen National Savings Week held from June 20 to 26 made a good start for an organized movement toward the realization of that goal.

FROM JAPANESE POINTS OF VIEW

Under this general title, the TOKYO GAZETTE reviews books and other publications representing Japanese views of life and the world.

INTRODUCTORY STUDIES ON THE SINO-JAPANESE CONFLICT. By Kiyoshi Miki and Karoku Hosokawa. Tokyo: Japanese Council, Institute of Pacific Relations, 1941. pp. XI.+104. 3 yen.

The book under review consists of two separate studies which form an historical approach to the present Sino-Japanese Conflict. The first, *A History of the Sino-Japanese Cultural Relations*, is the work of Mr. Kiyoshi Miki, formerly professor at Hosei University, Tokyo. The other survey, *The Advance of the Western Powers and Its Impact on the East*, is by Mr. Karoku Hosokawa, a councillor of the Ohara Institute for Social Research.

Mr. Miki traces the development of Far Eastern culture, dwelling upon the cultural relations between Japan and China. In view of Western influences on the East, he emphasizes the desirability of the collaboration of these two countries in cultural as well as other matters. Below is given a brief outline of the study.

Far Eastern culture in its fundamental features is based on Chinese culture, the origins of which go back as far as Babylonian and even Egyptian cultures. Chinese culture was founded on the banks of the Yellow River and reached its most flourishing stage in the later Chow period, at which time a standardized, characteristic form was produced which was to serve as the criterion for all subsequent times. Of the many foreign Asiatic elements which entered into the make-up of Chinese culture, the most important was Buddhism which came to China in the latter part of the Han dynasty. Through Buddhism, Chinese thought as well as arts and crafts underwent a great change. China in her westward and southward expansion came in contact with various forms of Asiatic culture. And yet the basic Confucian character of her culture remained intact. Confucianism placed its stamp upon Chinese culture and it proved to be the most outstanding

factor in the formation of Far Eastern culture. Western culture began to enter China after Marco Polo introduced the Orient to the Occident, especially after the circumnavigation by Vasco da Gama who opened up the circuitous route from the West to the East. Roman Catholicism was introduced in the 14th century by John of Montecorvino and later in the 16th century by Jesuit missionaries. Christianity was also introduced into Japan in the same century although in the following century it was forbidden. The effect of Western culture on the East was negligible until the middle of the 19th century.

Far Eastern culture, which had first been developed on the soil of China and subsequently found its way to other countries of East Asia such as Korea and Japan, retained its individuality. The fundamental common characteristic of Oriental culture as distinguished from the culture of the West is found in the subjectivity of the former. The East was unacquainted with the sharp antitheses of the natural and the supernatural which annoyed the Medieval philosophers in the West. To the Oriental, they are subsumed under a vast subjective unity. This is seen in the common philosophical outlook on the world which lies at the base of all Far Eastern culture. " The universal outlook which forms a base for all Far Eastern culture is a unique kind of naturalism. In Western thought man and nature stand one against the other, but in the East they are harmoniously united or fused together. The East maintains that nature is a cultural thing and, conversely, culture is a natural thing. To the Oriental mind, culture is an integral part of life, and our everyday living in accordance with nature is supposed to become cultural. It is culture that is lived in one's workaday life that is valued, in contrast to the Western idea of culture. If in the West it is a thing to be thought of objectively, in the East it is highly subjective, something embodied in our conduct and lives, a part of ourselves and our daily lives. To say that Eastern Culture is naturalistic in its outlook, does not mean that it is devoid of humanism; it includes humanism to the Eastern mind, nature and man are held under common unity. The other characteristics of Oriental culture are symbolism, concreteness and practicality in contrast to that which, in Occidental culture, is conceptual, abstract and ideological.

Eastern culture, having been constructed on the basis of the Confucian philosophy of China, and distinguished by the above characteristic, became the common possession of Japan through the intercourse between the two countries which began in very early times. It is said that even before the Christian era, there had been communication between Japan and China, but with the turn of the new era, intercourse became more frequent and Japan became more and more acquainted with things Chinese. With the introduction of Confucianism and Buddhism from China via Korea to Japan, the Japanese people came to realize the vastly superior culture possessed by the Chinese people. Not a few Japanese went over to China in search of knowledge and many Chinese came to Japan to teach and introduce their culture to the " eastern barbarians." The Great Reform undertaken by Prince Syotoku of Japan in the 7th century is a concrete illustration of the influence of China on the Japanese people in matters of culture, politics and life in general. The capital of Nara was perfectly modelled after the Chinese capital of the T'ang dynasty. Japanese Buddhist priests who went to China to study Buddhism there brought back to Japan many Buddhist sects which had been established in that country. Literature and learning, medicine, arts and crafts, and other elements of Chinese civilization were adopted by the Japanese people without much modification, but in the Heian period they commenced to make great improvements on the many elements of the assumed Chinese culture. The Japanese people always possessed a strong national consciousness and even in the Nara period this is evident in the message of Prince Syotoku to Yang-ti of the Sui dynasty in which he said " the Emperor of the East respectfully greets the Emperor of the West." It is said that this assumption of Japan's equal status with China aroused the Chinese Emperor to anger. Coming to the Heian age we find that various forms of Chinese culture were greatly transformed and many things with distinctly Japanese characteristics were produced in Japan, some of which were even introduced into China, although on the whole, cultural influences continued to move in one direction, that is, from China to Japan, and not vice versa. Chinese cultural influence continued all through the later periods, even to the very end of the Yedo age. Japan continuously received instruction from China on matters relating to religion, learning, arts, medicine, etc., but at the same time her sense of national consciousness and the spirit of her native genius found expression in the great modifications and adaptations she made to this imported culture.

A striking change in the cultural relations between China and Japan commenced to take place with the Meizi Restoration. In the early years of the Meizi era Japan had made unparalleled progress by her adoption of Western civilization and her power as a nation came to be recognized by the nations of the world, particularly after the Sino-Japanese and Russo-Japanese Wars. After these wars even China who had looked down upon Japan as the "eastern barbarians" was compelled to recognize her power. China, however, started to send students in large numbers to Japan to learn, not her culture or history, but the forms of Western civilization which she had adopted. They took over to their country the educational and legislative systems of Japan along with other elements of Western civilization, which greatly aided in the modernization of their country. In this way certain aspects of Western culture reached China through Japanese channels, arousing her to a new national consciousness.

But China, before she was thus awakened by the startling progress of Japan in modern times, was keeping herself secluded from the rest of the world. The Chinese people had a special brand of political philosophy according to which under the rule of Heaven which was entrusted to them, they represented the "Middle Kingdom" to which all the peoples of the world must pay tribute. This peculiar philosophy forbade Chinese emigrants settling down in the countries to which they had gone, and those who remained in foreign countries did not receive protection from the home country. China was unwilling to allow her people to go abroad but she permitted other peoples to come to her for trade and other purposes. In this way trade between China and Japan was able to be maintained. At first the merchants of Silla acted as intermediaries between the two countries, and later the activities of a group of Japanese people known as the *Wako* greatly contributed towards Sino-Japanese trade. The *Wako* were at the zenith of their activity from the 14th to the first half of the 16th century. It was during this period that the leading nations of Europe began to turn their eyes toward the East. Portugal, Spain, Holland, France, England, *et al* pushed their eastward expansion and established bases of their power in the East and South Seas.

In the face of the eastward advance of Western nations, Japanese came to entertain, as early as the end of the Tokugawa Shogunate, the idea of cooperating with China to cope with the growing pressure

of the Western Powers on the Far East. One foreign adviser to the Government, named Boissonade, advised Inoue Kowashi, Councillor of the State, in 1882, at the time of the Korean Uprising, that Japan should cooperate with China to stand against the impact of Western Powers. In his words, "Unless Japan and China cooperate, there is no chance for the East to vie with the West. This cooperation is all the more necessary as the Westerners today regard your nation and China as their inferiors and never as their equals. If you consider the general trend of affairs of the world, it is evident that the East can compete with the West only through the cooperation of Japan and China. If the two countries do not unite, the East will have to face a collapse. This is why cooperation is vitally important." A similar idea of a Sino-Japanese cooperation was advocated by certain leading statesmen of that time such as Iwakura Tomomi, Ito Hirobumi, and Okuma Shigenobu. Dr. Sun Yat-sen, on the Chinese side, expressed the same idea in his speech on "Great Asianism" at Kobe, Japan, in 1924. He urged that the Japanese and Chinese Peoples "of the Far East must rally together for our cause. The general situation demands that we do." Thus the desirability and urgency of a Sino-Japanese cooperation in Far Eastern culture and civilization in its relation to Western culture and civilization had been advocated by leading statesmen of both countries. Whether such cooperation can be achieved through the present conflict with China depends totally upon whether the Japanese can eliminate "an offensive attitude toward the Far Eastern continents purred on by her capitalistic expansion."

Turning to the second survey in this book, we find Mr. Karoku Hosokawa, in his study *The Advance of the Western Powers and Its Impact on the East*, advancing the thesis that the present Sino-Japanese conflict is not simply a matter of the relations between Japan and China but a phase of world politics created by the general advance of Western Powers to the East, particularly by their contending encroachments upon China reducing her to a semi-colonial status and by Japan's efforts to safeguard her own existence through the execution of her continental policy. This he does by reviewing the general eastward movements of several Western nations, their rivalling pressures on China and her relations with them, Japan's reactions to the impact of the West and her policy of peaceful ex-

pansion on the Asiatic continent, an expansion which is inevitable since she is excluded from other parts of the world. The following is a resumé of his study.

The Portuguese and the Dutch appeared in the Orient during the 16th century, but they began to retreat in the later 17th century in face of the mightier advance of the English and the French. England and France had both acquired footholds in India since the 17th century. Their policies for conquering that country inevitably led to a clash between them, which ended in leaving India as the exclusive field for British domination; thus that vast country was made a British colony in 1858 under Queen Victoria. After laying the foundation for the colonial government of India, Britain turned her attention toward Southeastern Asia, taking complete possession of the Malay Peninsula and of the South Seas by the latter half of the 19th century. France, having failed in her earlier contest with England in India, became intent, in the 19th century, upon her conquest of Indo-China, acquiring it by the Treaty of Tientsin in 1885. In the meanwhile, Russia was making her move in Eastern Asia. She acquired the southern part of the Saghalien and a part of the Kurile Islands in 1853, strengthened her position in Central Asia and made strong advances on China in the later 19th century. The appearance of the United States on the stage added to the unrest of the Orient. In 1784 an American ship entered Canton, making a beginning of her trade with China, and in 1884 an American-Chinese treaty of commerce was signed. A little later Japan opened her ports to America. That country, however, owing to her internal problems in the 19th century, was unable to make any positive advance in the Orient during that century, especially in the way of territorial expansion.

The Opium War (1839–1842) signified a great turning point in the Western encroachment on China. As a result of this war, China was forced to cede Hongkong, open several of her ports, and yield exterritoriality, most-favoured-nation clause, concessions etc. to England. The war indicated that China was completely subservient to the demands of Western Powers, who followed one after another in their encroachments on the "Celestrial Empire," reducing her virtually to a state of semi-colonization. China had to conclude treaties, wholly unfavourable to her, beginning with England and then with France and Russia as well as with the United States. She

had boasted of her superiority but now she had to bow before the iron arm of the West. During the earlier half of the later 19th century when the Western nations were occupied with troubles of their own, China had the opportunity of making internal reforms thereby strengthening herself, but she failed to utilize the opportunity to do so. Japan, on the other hand, was imbibing Western civilization and effecting necessary reforms to fortify herself internally. In the Sino-Japanese War of 1894–5, she came out victorious, obtaining Formosa and the Pescadores from China, the right of trade at several of her ports, and indemnity of 200,000,000 taels. But as the result of the well-known triple intervention of Germany, France and Russia, Japan lost a part of what she had rightly gained by the war. The three nations made great use of their intervention. Germany established herself in Shantung, Russia secured a 25-year lease of Port Arthur, France obtained the 99-year lease of Kuangchow Bay and other rights, and Britain, under the pretext of balancing against Germany and Russia, established her sphere of influence in the Yangtze valley. China had thus not only to lease her territories, but had also to concede to the Western Powers vast rights and interests in railway and mining enterprises. In view of this international scramble for territory, spheres of influence and rights in China, China was in dire need of reforms to strengthen her. A reform movement led by Kang Yu-wei unfortunately collapsed under the fatal blow of the conservatives at the court, resulting in the Boxer Rebellion of 1900. This rebellion weakened China still further. She had to pay enormous amounts of indemnity in addition to the past war indemnities. Soon after the uprising, the Russo-Japanese War broke out, ending in victory for Japan. Stimulated by the growing power of Japan, a nationalist movement was started in China, and this subsequently led to the Revolution of 1912. The birth of the New Republic of China did not, by any means, result in any real strengthening of the nation internally. The Republic inherited the utterly impoverished finance of the Ch'ing dynasty, and consequently had to float huge loans in the West, which led to a further increase in Western influence in China. This state of things caused by the presence of Western Powers in that country endangered Japan's safety. At this juncture the first World War started in Europe. During the War, in 1915, Japan made her so-called "Twenty-One Demands" on China and enhanced her spheres of influence on the

Asiatic mainland. Japan's advances in China were met by criticism from European Powers. After the War, Great Britain, France, and the United States resumed their advances in China and strengthened their influences, thus checkmating Japan. The process of semi-colonization practically completed by the Boxer Uprising was greatly enhanced, as accounted for by the fact that 7 to 8 billion yen of foreign capital came to be invested in China virtually controlling the entire national financial structure.

While China was thus treading the path of semi-colonization, Japan was following a different course. She had been obliged to open her ports to the Western nations and to make certain concessions. But she had effected the necessary internal reforms, educational, constitutional, financial, *et al*, and resolved to shake off the Western yoke. In accordance with her policy of " A Rich Country and Strong Defence," which she early adopted, she steadily made progress and established herself as a modern world power. Japan made this progress as a result of the Western pressure upon her and also because of the imminent danger she sensed with regard to the mighty entrenchments of the Occidental Powers in China. Japan felt that she must strengthen her national integrity and must at the same time amplify and protect her rights and interests on the continent of Asia to maintain her very existence in the balance of power among the nations of the world. During the latter part of the 19th century and in the opening decades of the 20th, through dint of overcoming great difficulties Japan has taken great strides both internally and externally.

In proportion to Japan's advances particularly those on the continent, she is opposed by the Western Powers who are contending for their own spheres of influence in China and by the old Chinese Nationalist Government which is dependent upon these powers in its opposition to the continental policy of Japan. She has been checked in her continental advance by the stipulations in the Covenant of the League of Nations, various international conferences and treaties, and by the American Open Door Policy and Territorial Integrity Doctrine as applied to China. The Western Powers who contend against a Japanese advance on the Asiatic continent are not primarily interested in furthering the national development of China, but rather they are enhancing their own spheres of influence there under the fair name of building up that country, while making her tread the

path of semi-colonization. Until such a policy is stopped and so long as the old Chinese régime does not discontinue its dependence on the Western nations and refuse to cooperate with Japan, there can be no permanent settlement of Far Eastern problems. The present Sino-Japanese Conflict demands most strongly a solution to the question of creating a new world order and of making a complete end to the semi-colonial condition in China. "As long as the relationship between China and Japan is conditioned by the difference in their development and the danger arising from the Western advance toward China—the danger of China's dependence on the Western financial capitalism—the adjustment would be attained only by the existence and evolution of China as an independent national State, on the broader basis of the world situation which would ensure the dissolution of the menace of the rule of financial capital over China as well as over the world in general. The history of the past one hundred years of foreign relations in China and the movements toward becoming an independent nation, which has been developing there with unprecedented vigour, however belated, would seem to suggest the dawn of an epoch-making world-wide adjustment of relations between China and Japan, and between China and the Powers in general.

Byoin Sen (Hospital Ship). By Miss Yasuko Otake. Tokyo : Joshi Bunen Sha, 1939. pp. 182. 1.00 yen.

Since the outbreak of the present conflict with China in July, 1937, no report has yet been made public of the distinguished services rendered by the nurses of the Japan Red Cross Society, services which are even comparable to the bravest deeds of the soldiers on the battlefield. As soon as our forces were ordered to the front, the Red Cross Society despatched nurses to perform their traditional, sacrificial duties of relieving the sufferings of mankind, with the soldiers both in the fighting zones and behind the lines.

The authoress of this book was one of these nurses, and needless to say, she had never figured prominently in the field of literature before. At the very beginning of hostilities she was mobilized, serving almost continuously on one hospital ship or other until she was finally attached to the First Temporary Tokyo Military Hospital in March, 1938. It was here, during her hours off from hospital duties, that she diligently kept herself the task of relating her wartime

experiences.

In order to enable the reader to obtain glimpses of the life of a young Japanese woman in wartime, there follow a few selected passages which are typical of this book.

She vividly relates of sufferings and experiences which seen almost unthinkable, yet at that time she was still in her early twenties.

I hurried along the rough road, so intent upon the dear countryside that I scarcely noticed the occasional pebbles that sometimes got in my way. The verdant rice-fields stretched far and wide and everything among the refreshing surroundings seemed to touch my heart so tenderly. My hands were full what with a bundle of sourvenirs from Tokyo in one hand and my suitcase in the other. After a year I had returned from Tokyo again to visit my folks!

"My! My! You're home already! I thought you were coming on the next train, so I did not trouble to go to the station." Mother, who was preparing the midday meal in the kitchen, came out cheerfully surprised to take my suitcase. "Well, well!" It was Father this time. He came out smiling genially as if something had turned up unexpectedly.

"You have ten days summer leave, if I'm not mistaken. Yes, you'd better stay round the house for a few days and have a good rest, and then you might visit Brother at Simada with Yoshiko. We hear the baby's grown quite a bit."

Mother was already preparing cold tea for me on the veranda and advising me how to spend the vacation.

Toward evening my younger sister, Yoshiko, came back from school, and when she saw the rucksack I had brought her from Tokyo she was so happy that she jumped about the house trying it on and telling us that she would be climbing Mt. Huzi with her friends the day after tomorrow.

Father was also there fanning himself happily. His shoulders were as before rounded with age. The smoke from the mosquito-stick was curling dreamily around us.

"Something terrible happened at Lukouchiao (Marco Polo Bridge), didn't it? I guess the incident won't be settled as it is," Father spoke to me, as if talking to himself.

"If war should begin, you are going, aren't you, Sis?," said Yoshiko the rucksack still on her back.

"Certainly, and I'd be the first one."

"I'd like to join the Red Cross myself, Sis," Yoshiko spoke innocently, her eyes expressive.

Just then we heard some one climbing the stone-steps outside, and the next moment a loud voice was calling, "Otake-san! Telegram!"

Without a thought I looked at Yoshiko and met her startled eyes.

Mother, who was in the kitchen, had already received the telegram. We huddled over it eagerly. It read:

Urgent Business Return Immediately Inada

"It sounds like war," said Father, sympathetically, and went over it again.

"Too bad, is'nt it? You've only just returned!" Mother was somewhat disappointed.

"It says—return immediately—but it would be too late tonight, so why don't you go back tomorrow?"

"No, no. After receiving such an important telegram, it is better to go back tonight. What time is it?" Father was a man, after all, I thought.

Yoshiko ran into the dining room and examined the time-table and while fingering the numerals she said rather worriedly, "If you go on the 8:30, you'll get to Tokyo by 11:45 tonight. Now let's see, it's 8 o'clock now, so you have just 30 minutes."

"If you hurry, you can catch the 8:30 all right. You'd better do it." Father's voice was kind but stern.

I stood up and began to move around, and at the same time I seemed to have set the whole house in motion.

There was no time to lose, so I scrambled into Yoshiko's silk kimono, which Mother took out for me. Father was soon packing my suitcase, while Yoshiko ran out from the backdoor to go to the station before us to purchase my ticket.

"Dear, you've only come back, and now you're leaving us without even having a chance to talk to you. Isn't it a shame? I know you'll be going to the front. Yes, it's all for the country. Take care of your health, and do the best you can." Mother's advices were always tenderly caressing.

She went to the cupboard and took out a can and gave me some candy.

"You'd better go first, I'll bring the suitcase later." Father

again urged me.

"I'll be off, then. Sayonara!"

Pressed by time, I ran out of the house without much ceremony. Excited and uneasy by the lack of time my footsteps were heavy and distorted. However, when I reached the station I still had five minutes to spare.

Yoshiko had bought the ticket, and when she handed it to me I could see that something unpleasant was disturbing her. I knew she was displeased by my leaving so soon.

The wicket opened and the waiting passengers began to go onto the platform. But Father was not there. I could not wait, so I passed the wicket. And as soon as I appeared on the platform the train pulled in. All my belongings were in the suitcase and I didn't know what to do. But it was no time for me to hesitate, so I stepped into the train. The train stopped for only 30 seconds, and at once began to move again. Yoshiko was also excited and began to walk up and down the platform restlessly. At last Father appeared perspiring with the suitcase, and threw it on the deck of the moving train near me.

"It is a bit heavy with a few additions," he gasped picking up his steps to keep up with the train.

"Thank you so much. Sayonara."

Father had already stopped walking, and I could see him nodding, and Yoshiko standing beside him bowed several times at me while I waved my hand at them. And then I picked up the suitcase lying near me, but it was not mine. It had been changed to Father's new one.

It was nearly the end of August.

"Isn't this heat terrible?" Everybody was mopping their brows and saying the same thing. We could not blame the soldiers overflowing the deck with this heat inside the ship.

Even the scorching sun began to sink at last, and it was relieving to see the last evening rays touching the roofs of the houses of this port, a sight which might be the last of our homeland to some of us. The plashing wavelets reflecting the shimmering rays of the sun were exquisitely beautiful. In the flickering lights the soldiers were also gazing at the evening scene of the port as if searching for something nostalgic of their country, which they might not see

again.

Our ship had already completed loading and was only waiting for the captain's order to move out of the harbour.

"Roll Call!"

I peered into my wrist-watch, and it read eight o'clock.

We were strictly forbidden to go up on deck after roll call, so we all tried to sleep in our cabin, but it was so small that we were packed like sardines and could not even lie in a restful position. But in the meantime we somehow went to sleep. . . .

The ship must have left port, for we heard the giddy noise of the engine throbbing under the heavy iron-plate of the ship. But outside the sea was calm and our ship was smoothly making its way in the dark.

Once I was awake I could not go to sleep again, so I lay staring at the ceiling and began to picture my Father working in the country, and Mother and Sisters who came to send me off at Sizuoka, and Brother who even came to Tokyo to see how I was faring before starting on this trip to the front.

I must have fallen into a doze again later, for in my dream I relived the enthusiastic send-off at Tokyo Station. The monotonous sound of the engine began to rise out of the sub-consciousness, and then the splashing waves outside, and finally the dark ceiling above. They hovered about me throughout the night. . . .

Toward evening on September 9 we received orders to proceed to Shanghai. We docked at the pier that night and waited until next morning to take the patients on board.

Morning came and at eight they began to arrive. Just as the invalided soldiers were being brought into the ship, we heard a terrific report from the brick building adjoining the pier. And the next moment shells from trench mortars began to fly past the bridge of our ship onto the piers and houses on the other side.

Chinese soldiers began to attack our ship although it was painted white with the red cross mark plainly visible. We did not expect such treatment. Still there was nothing we could do but to take in the wounded. In the meantime our soldiers answered them, and all the time we hurriedly took in our patients on stretchers. Ordinarily four of us would be carrying one stretcher, but now we were short of hands so we had to work in twos.

The fighting had now become tense and bullets and shells were flying all over the place. But we had too many to take in. Those from the field-hospitals were carried without examination, but those directly from the front lines had to change their dirty uniforms outside. At first we tried to change them, but as the attack became more and more severe we were forced to bring them in as soon as possible into the ship. I was on the transport unit, and pairing with another nurse we hurried up the gangplank with a soldier on a stretcher, and then ran down again to take in the next one. During one of the trips I suddenly heard the radio speaking in the cabin. . . . "Our hospital ship is now being attacked by the enemy force in Shanghai. . . ." "Ah," I thought, but I had no time to stop and listen to the broadcast. "Yes, everybody at home is hearing that broadcast now, so I must do all I can," I thought, and with renewed strength continued my duty.

While the fighting was still in progress we finished taking in the wounded and sick soldiers and left port. When we had got far away, the Captain told us that if we had been half an hour later our ship might have been shelled.

After we came out of the Yangtze River we sailed into typhoon weather. The ship began to roll and pitch. At regular intervals she would rise and then fall, and every other minute one of the soldiers lying on their bunks would call "Nurse! Nurse!" And when they were not calling us, we would hear their moanings and groanings. We wanted to go and attend to them but it was difficult to move, for the ship seemed to have hit the vicinity of the typhoon. Every time we took a step we had to hold on to something for support. In the midst of these high seas we would hear rice-bowls and tea-cups falling about in the pantry. It was literally rough and tumble.

In Cabin No. 1 there was a soldier who had been seriously wounded in his chest. There was no way to stop the bleeding, so we heavily bandaged the wound, but the blood would soon ooze out again and his clothes, bed and everything around him would be stained red, only his face with its sunken eyes as pale as it could be.

"Will you, will you do something, please?" he almost whispered to me.

In his agony he took off the bandage, thus seeking comfort, but it made him even more wretched. So I changed it for a new one.

Just then I heard another yell by the door.

"Water! For God's sake, water!"

I was not the only one tending the soldiers. Miss Miyazaki, the chief of our contingent, was also with me groping her way from one patient to another. As I turned to go to the soldier who had cried out for water I saw her stagger out of the cabin.

"Water! I say Water!"

"No! Please be quiet. You must wait until we reach home," I reprimanded, after reeling and trotting my way from the other side.

He could not hear me, he did not try to hear me, and suddenly he jerked himself up, only to fall flat on the floor.

"Oh!" I tried to help him, but it was too late. When I at last got him on his bed he was almost exhausted and could hardly move his lips. . . . . He died a few minutes later although camphor injections were given him.

(It was on this trip that Miss Miyazaki was taken ill with cholera, communicated from one of the soldiers on the ship. Later she dies in a hospital in Japan.)

September 15.

The clear round moon shone brilliantly down on Father's sunburnt face through the needles of the tall pine tree in the yard of the house.

"The breeze has become cool, hasn't it?"

"Yes, the days have become quite autumn-like of late."

I was talking with my Father in the country. A gust of wind came and shook the large leaves of a tree in the garden. I felt chilly, and just as I was about to raise my hands my dream faded away. I was sleeping on some chairs in the operating room! I felt cool, because the windows were wide open and the breeze came right inside fluttering the curtain. Outside it was raining and the heavy raindrops seemed to strike coldly at my stomach.

Early on the morning of September 25 our ship arrived in port. There were many other hospital ships, all undergoing inspection. We waited and waited, but the inspectors were too busy with the other ships and we felt as if we were going to be left behind. The wounded soldiers began to get impatient, seeing their own homeland

before them, so most of them began to write letters which they expected to mail to their folks at home as soon as they were allowed to land. Some of them had nothing to write on, no pen nor pencil, so we gave them ours. A few of them dictated their messages to us.

"Where were you wounded?" I asked one of them, who could not use his hands.

"Oh, at the Battle of Lotienchen," and then he began to tell me the following story.

"The battle as you know was one of the most sanguinary in the vicinity of Shanghai. The odds were about a hundred to one and it was really tough luck to see thousands and thousands of Chinese soldiers ranked before our small contingent. Still I was with the artillery so we were occupying a comparatively rear position. At first the enemy shells fell wide, but gradually they came nearer and nearer. And then we began to feel downhearted. That was when one of the larger shells dropped about one hundred yards away from us and burst with a tremendous roar. One of my comrades, who was standing near me, was swept away somewhere almost instantaneously. We then looked around and found him lying flat on his stomach several feet away. The poor fellow, he must be dead, I thought. Just as I was about to turn away he abruptly raised himself, and looking at us gave us one of the strangest smiles I have ever seen. That ghostly smile turned us cold. We didn't know what to do, but seeing him alive we all ran over to him and began to search his body to see whether he was wounded fatally or not. We examined every inch of his body, but there was nothing wrong. After all he had been blown away by the terrific force of the explosion. He himself thought that he had been killed, he told us later. At any rate, it was nothing short of a miracle.

"And a few minutes after this they got me. Darn it, I shall never forget it! At first I felt something terrific striking my head, and then I crumbled down on the ground. A little while afterwards I began to regain consciousness and could hear my comrades talking around me. Feebly I caught these words—Sorry, but he is gone—When I heard this I struggled to regain myself, but still I was too weak, and the thought came to me that if I were to die I must die bravely, so with all my strength I cried out 'Banzai! Banzai for our Emperor!' After that everything faded away like a dream. The next time I regained consciousness was at the field-hospital.

And they said that it was two whole days later. 'Well, am I still alive?' I thought, but I could not believe myself. Then I tried to pinch myself to make sure that everything was all right, but I couldn't use my right hand. I doubted again, and struggled, but it was all the same. So I employed my left and tried to feel my cheek, but this time instead of the flesh there was bandage all over the face. It was no joke, but truly and happily I thanked God that everything was real and that I was still alive and in this world."

(In the conclusion of the book the authoress writes of her days at the Military Hospital in Tokyo, to which she was later transferred.)

Quite frequently I meet my former patients here. Reunions such as these are my happiest moments these days. One day one of them suddenly called on me and surprised me. I could not believe that he could have become so strong, remembering how feeble he had been on the hospital ship.

"I wonder if you remember, you gave me a paper doll when we left your ship. I still have it, yes, carefully stored among my valuables in a box. And it will stay with me forever as a thankful memory of the day and you. I saw you in the hallway the other day, but I was a little shy, so I did not speak to you. However, I plucked up all my courage and came today, because I shall be leaving tomorrow for another hospital."

There was nothing to be shy about, but I found many of them quite childish. I was also happy to see him standing quite firmly with his artificial-leg.

Whenever I meet an old patient I always recall the days on the hospital ship. Now I am looking forward to the day when all these wounded soldiers can be cured and so that they can take up their places in society again and serve the country in their own fields.

DOCUMENTS

STATEMENT OF DR. NOBUMI ITO, PRESIDENT OF THE BOARD OF INFORMATION, ON RECOGNITION OF THE NEW NATIONAL GOVERNMENT OF CHINA BY AXIS POWERS

—Issued on July 1, 1941—

It is a source of profound gratification for the Japanese Government that the Governments of Germany, Italy, Rumania, Slovakia and Croatia have now accorded recognition to the National Government of the Republic of China. Since their establishment on March 30 of last year, the new National Government have steadily grown in strength, and through the Basic Treaty concluded between Japan and China on November 30 of last year, Japan took the initiative in recognizing that Government and have since been extending the greatest possible assistance to that Government which are endeavouring to forge ahead toward the obejctive of co-existence, co-prosperity and reconstruction of East Asia.

The fact that the German, Italian, Rumanian, Slovakian and Croatian Governments have recognized the National Government is a telling blow to those who, still failing to be awakened to the great ideal of the establishment of a new order in East Asia, persist in their foolish efforts to oppose Japan. We are convinced, without the slightest doubt, that, with this action of recognition as a turning point, a great stride will be taken toward the establishment of a new world order.

STATEMENT OF FOREIGN MINISTER, MR. YOSUKE MATSUOKA, ON THE WORLD'S GRAVE STATE OF EMERGENCY

—Issued on July 2, 1941—

As announced by the Government today, an important national policy has been decided upon at a council held in the Imperial presence. It goes without saying that the situation arising from the

German-Soviet War cannot be dealt with on the basis of the mere fact that a war has broken out between Germany and the Soviet Union. We, therefore, intend to keep a close watch over the development of the situation with the utmost caution and dependable preparedness as well as with a firm determination, paying a constant attention not only to the developments directly attendant upon the war but also to the trend of individual Powers and the mutual relations among them in the light of the world situation in general.

I feel that a really grave state of super-emergency is developing before our eyes the world over as well as in East Asia, with the affairs of which our nation is directly concerned. The more serious the situation, the more calm and composed must our nation be, and with a nationwide unity we must, in response to the August Will of His Imperial Majesty, endeavour not to make even the slightest deviation from the path along which our nation is to march forward.

NEW CABINET UNDER PRINCE KONOE

Following the resignation en bloc on July 16 of the Cabinet under Prime Minister Prince Fumimaro Konoe, a new Cabinet, a third under the leadership of Prince Konoe, was installed in office two days later on July 18, the Prime Minister holding the Justice portfolio concurrently.

The third Konoe Cabinet comprises 14 members, three of whom hold a concurrent portfolio each and another three are Ministers without Portfolio, as follows :

Prime Minister and concurrently
Minister of Justice : Prince Fumimaro Konoe

Minister for Foreign Affairs and concurrently
Minister for Overseas Affairs : Admiral Teijiro Toyoda

Minister for Home Affairs : Harumichi Tanabe

Minister of Finance : Masatsune Ogura

Minister of War : Lieutenant-General Hideki Tojo

Minister of the Navy : Admiral Koshiro Oikawa

Minister of Education : Dr. Kunihiko Hashida

Minister of Agriculture and Forestry : Hiroya Ino

Minister of Commerce and Industry :
Vice-Admiral Seizo Sakonji

Minister of Communications and
concurrently Minister of Railways : Shozo Murata

Minister of Welfare :
Surgeon Lieutenant-General Chikahiko Koizumi

Minister without Portfolio : Baron Kiichiro Hiranuma

Minister without Portfolio :
Lieutenant-General Heisuke Yanagawa

Minister without Portfolio and concurrently President of the
Board of Planning : Lieutenant-General Sadaichi Suzuki

Tokyo Gazette Series No. 1

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(SENZINKUN)

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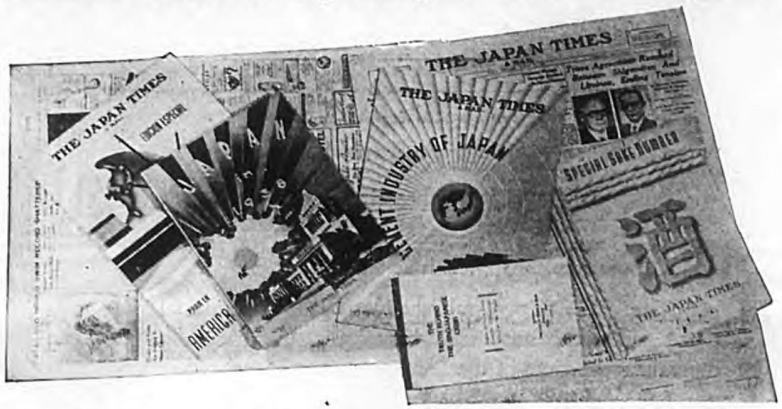

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A correspondent in China gives an account of his visit to one of the numerous outposts maintained by the Japanese forces to enforce their blockade against the unoccupied territory.

Call of the Pacific — RICHARD IWATATE

An American and his wife who recently left Shanghai in their small yacht are somewhere in the Pacific on a patient back-to-nature trek of the largest expanse of water in the world.

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